AN ENDEAVOUR OF Making the Principles of Christian religion, namely the Creed, the ten Commandments, the LORDS Prayer, and the Sacraments, plain and easie:

Tending to the more speedy instruction of the meanest capacities, and weakest memories;

And for the making triall also of their understandings, who though they have atteined some measure of saving knowledge, yet through the weaknesse of their abilities cannot expresse even that which they do conceive.

Hos. 4. ver. 6.
My people are destroyed for lack of knowledge.

John 17. ver. 3.
This is life eternall, to know thee the onely true GOD, and him whom thou hast sent, JESUS CHRIST.

¶ Printed by ROGER DANIEL, printer to the University of CAMBRIDGE, 1640.

BRITISH MUSEUM

A Direction to the Christian Reader, concerning the reason *and use of this way of Questions and Answers.*

CHRISTIAN Reader, thou hast here an Endeavour of making the Principles of our Christian Religion on plain and familiar, even to very weak capacities; and easie to be remembred, even by very weak memories.

How fit it is to perform this, though thy own experience will best inform thee, if thou be pleated to make triall of it toward any thou hast care of; yet thou mayest partly conceive, if thou wilt take along with thee the reason of the composition of it in this form, and the drift aimed at by the Authour, which will also direct thee to make right use of it.

Whereas thou canst not but observe at the first view both a double sort of Answers and a double sort of Questions: That is done, because the Authour conceives that neither sort alone will suffice to drop in knowledge into narrow-mouthed vessels, for whose sake this labour 1.

hath been undertaken. Experience hath taught him this, and he is willing to teach it thee bettercheap.

II. For the Anſwers (to ſpeak of them firſt) obſerve in them firſt, their brevity: ſecondly, their compleatneſſe: thirdly, their eaſineſſe. Firſt, one ſort of them are undeniably as brief as may be, onely *Yes*, or *No*: and yet even they will be of good uſe for inſtruction, but ſpecially for triall. Secondly, of the other ſort alſo ſpeciall care hath been had, to make them all as ſhort as may be (conſidering their compleatneſſe) that the weakeſt memory may not juſtly complain of burden.

2. Then for the compleatneſſe of theſe Anſwers, take notice firſt, that they are all framed into entire ſentences of themſelves, without depending for their ſenſe upon the fore-going Queſtions. Hereby the learner ſhall have a ſtock of Divine truth in his head, even though he ſhould forget the Queſtions. And withall this may help to prevent a common errour obſervable in divers learners; who, when the ſenſe is ſhared between the Queſtion and the Anſwer (as for brevities ſake it is uſuall) forgetting the Queſtion, oft give the Anſwer, which they have learned by rote, to a wrong Queſtion, to the great confounding of their underſtandings: which

which cannot so easily be here, where the Answer carries ever a full sense in it self; besides that for the most part it repeats part of the Question. Secondly, these Answers, though suiting directly to the first or head-question of every division, yet also agree fully to every one of the under-questions, by joyning but the brief Answer *Yes*, or *No*, which is placed at the end of the Question, and making it the beginning of the larger Answer.

3. These Answers are also remarkably easie, by reason that there is not a word in any of them, but hath been before in some of the Questions of that division. And so after the learner is but litle used to them, he will soon get the Answer, as having it altogether, or in parcel's, put into his mouth before in the Questions; and after he hath once learned them, he will the easier both understand and remember them, upon the rehearsall of the Questions again, or even of some of them.

III.

1. Now concerning the Questions: First, as there is ever more then one Question belonging to the same division and full answer; so ordinarily, and as oft as could be with convenience, the first Question is generall, and therefore printed in a larger character, as the Answers also are: And then the following Questions are sub-

diviſions of that into more particulars, ſo to help
2. to make the meaning of it more plain. Secondly, where ever the nature of the generall Queſtion would fairly bear it, and that it could be without multiplying too many queſtions under one head, the under-queſtions are by way of diſjunction, one croſſe to the other, *Is it ſo? or ſo?* directing to own the truth by anſwering *Yes*, and deny the falſehood or falſehoods (for oftentimes they are more then one) by ſaying *No*. Yet now and then it could not well be avoided but they muſt be all of one ſort, and ſo the brief anſwers of that diviſion, all *Yes*, or all *No*. But theſe are but few, if compared with the
3. reſt. Thirdly, to every queſtion there is a proper anſwer fitted. To the head-queſtion the larger anſwer ſuits fully; to the reſt, the brief, *Yes* or *No* over againſt it, beſides the light it hath from the larger anſwer, as was noted before. So that in teaching or examining, any one queſtion may be asked alone, or at the moſt borrowing but a word or two out of the fore-going queſtion (which is ſometimes left out to ſpare the trouble of repeating too often the ſame common and plain words) and even the anſwering ſo any one queſtion of a diviſion (if done with underſtanding and diſcretion) will be clearly ſo much progreſſe in the knowledge of divine and

ſaving

saving truth, and lead on fairly to more. Fourthly, the totall number of the head-questions and larger answers amounts not to any great proportion, & so will be the sooner learned and easilyer remembred: and the under-questions and brief answers, though making the volume swell, yet diminish the difficulty both of understanding and memory: and by the advantage of them, the Authour hopes that nothing necessary to be known by way of foundation or principle is omitted, or left without some clearing. 4.

After all, the method and way of teaching IV.
these questions and answers to young beginners
may be this: First, read over to them all the 1.
questions of a division together, without expecting any answer at all from them at the first.
Secondly, then go over the severals, and see 2.
what answer they can now make to the head-question, by having heard the under-questions,
conteining among them the full answer. Third- 3.
ly, if they cannot do this, then try whether
they can discern the truth from falsehood, by
answering *Yes* or *No* to the under-questions severally. Fourthly, if this yet be too much for 4.
them, then teach them those brief answers in
order. Fifthly, and last of all, being perfect in the 5.
brief answers of that division (and not before)
teach them the larger answer: And so proceed

to another queſtion in due ſeaſon.

"Now the God of all wiſdome & grace, who
"hath graciouſly promiſed, that under the king-
Eſay 11. "dome of Chriſt the earth ſhall be filled with
9. "the knowledge of the Lord, as the waters co-
Eſay 54. "ver the Sea; and particularly that all our
13. "children ſhall be taught of him, and through
"him our great Prophet, vouchſafe for Jeſus
"Chriſts ſake his bleſſing, as upon all other
"means uſed by any, ſo upon theſe weak en-
"deavours of his unworthieſt ſervant; that by
"them, thou (who ever thou art) that thinkeſt
"good to attempt the making uſe of them, maiſt
"for thy ſelf and thine find ſome help toward
"the more eaſie overcoming the conceited in-
"ſuperable difficulty of making thoſe that are
"not book-learned (as the phraſe is) attein
"to any meaſure of underſtanding in matters of
"religion: ſo as both thou and they may be both
"the more willing and able to teach and to
Jer. 31. "learn, untill we all come to the bleſſed per-
34. "fection promiſed, when there ſhall be no
Heb. 8. 11 "more need of teaching every man his neigh-
"bour, and every man his brother, ſaying,
"Know the Lord, becauſe all ſhall know him
"from the leaſt to the greateſt: coming all in
"the unity of faith and of the knowledge of
Epheſ. 4 "the Sonne of God, unto a perfect man, unto
13. "the

" the measure of the stature of the fulnesse of
" Christ.

I end with a double suit to thee: One, that according to thy knowledge, thou be carefull to walk humbly, holily, and justly: The other, that receiving any good by this little work, thou pay the Authour (though unknown to thee) by affording him a share in thy prayers: in which latter he promiseth again to requite thee, whether known or unknown, as being ever

Thine in the Lord Iesus Christ.

Octob. 3. 1639.

Imprimatur Cantabrigiæ.

Ra. Brownrigg, *Procan.*

Sam. Ward.

Hen. Smith.

Tho. Bainbrigg.

Queſtions

Questions and Answers tending to explain the Articles of *the* Creed.

Question 1.

WHAT is a mans greatest businesse in this world?

Is it to follow the world? and live as he list? No.

Or, Is it to glorify God, and save his own soul? Yes.

A. A mans greatest businesse in this world is to [a] glorifie God, and [b] save his own soul. [a] 1. *Cor.* 6. 20. 1. *Cor.* 10. 31. [b] *Mat.* 16. 26.

2 Q. *How shall a man come to glorifie God, and save his own soul?*

Can they do so that are ignorant? No

Or, They that do not believe in God? No.

Or, Do not serve him? No

Or, Must they not needs learn to know God? and beleeve in him? and serve him? Yes.

A. They that will glorifie God, & save their own souls, must needs learn to [c] know God, & [d] believe in him, and [e] serve him. [c] 1. *Chron.* 28. 9. [d] 2. *Thess.* 1. 7, 8. *Rom.* 4. 20. *Heb.* 10. 39. [e] *Deut.* 10. 12. *Rom.* 6. 22.

3 Q. *What*

3 Q. *What is it to believe in God?*

Is it not firſt to be perſwaded that there is a God?

Yes.

And, Is that enough without truſting in him as my God?

No.

Or, Is it enough to truſt in him at ſome time onely?

No.

Or, To truſt in him, and not according to his word?

No.

Or, Is it to truſt in him as my God, at all times, according to his word?

Yes.

A. To believe in God, is [f] to be perſwaded that there is a God, and [g] to truſt in him [h] as my God, [i] at all times, [k] according to his word. [f] *Heb.* 11. 6. [g] *Pſal.* 78. 22. [h] *Dan.* 6. 23. [i] *Pſal.* 62. 8. [k] *Pſal.* 56. 4, 10, 11.

4 Q. *What is God?*

Is he a being, infinite in all perfection?

Yes.

Or, Is he finite and imperfect as all other things are?

No.

A. God is [l] a being, [m] infinite in all perfection. [l] *Exod.* 3. 14. [m] *Job* 11. 7, 8, 9.

5 Q. *Are there many Gods?*

No.

Or, Is there but one God?

No

A. There is but [n] one God. [n] 1. *Tim.* 2. 5. 1. *Cor.* 8. 4, 5, 6.

6 Q. *How*

6 Q. *How many Perſons are there in the Godhead?*

Are there not three, the Father, the Sonne, and the holy Ghoſt? Yes.

Or, Are there more then three? No.

Or, Fewer? No.

And, Is there ſtill but one God?

A. There are [o] three Perſons in the Godhead, the Father, the Son, and the holy Ghoſt; yet ſtill there is but one God. [o] 1. *John.* 5. 7.

7 Q. *Is Jeſus Chriſt God?* Yes.

Or, Is he not? Yes.

A. [p] Jeſus Chriſt is God. [p] *Rom.* 9. 5.

8 Q. *Which perſon is Jeſus Chriſt?*

Is he God the Father? No

Or, God the Sonne? Yes

Or, God the Holy Ghoſt? No

And, Is he the onely begotten of the Father? Yes.

A. Jeſus Chriſt is [q] God the Son, [r] the onely begotten of the Father.

[q] 1. *John* 5. 20.

[r] *John* 1. 14. 17.

9 Q. *Is the holy Ghoſt God?* Yes

And, Is he equall with the Father and the Sonne? Yes

Or, Is he not? Yes.

A. The holy Ghoſt is [s] God, [t] equall with the Father and the Sonne. [s] *Act.* 5. 3, 4. [t] Matt. 28. 19.

10 Q. *From*

10 Q. *From whom hath God his being?*
From himself onely? *Yes.*
Or, Hath he it from any other? *No.*

A. God hath his [u] being onely from himself. [u] *Exod.* 3. 14.

11 Q. *Is God a Spirit?* *Yes.*
Or, Hath he any body or bodily parts, as men and other creatures have? *No.*

A. God is a [x] Spirit and [y] hath no body. [x] *John* 4. 24. [y] *Job* 10. 4.

12 Q. *Doth God dwell onely in heaven?* *No.*
Or, Is he every where and in all places? *Yes.*
Or, Onely in one place at once? *No.*

A. God is [z] every where, and in all places. [z] *Jer.* 23. 23, 24. *Psal.* 139. 7, &c.

13 Q. *Is God to be seen with a mans bodily eyes?* *No.*
Or, Is he invisible? *Yes*

A. God is [a] invisible. [a] 1. *Tim.* 1. 17. 1. *Tim.* 6. 16. *John* 1. 18.

14 Q. *Can-*

14 Q. *Cannot a man make a picture that may be like God, as of an old man ſitting in heaven?*

Or, Is he like any thing to be ſeen in the world?

A. God is not [b]like a man, or any thing to be ſeen in the world. [b] *Iſai.* 40. 18, 25.

No.

No.

15 Q. *What perfection of power or ſtrength is there in God?*

Is he Almighty? and can he do all things?

Or, Is there any thing too hard for him?

A. God is [c]almighty, and [d]can do all things. [c] *Exod.* 6. 3. [d] *Job* 42. 2.

Yes.

No.

16 Q. *What perfection of wiſdome or knowledge is there in God?*

Is any thing hid from God, which he doth not know?

Or, Is he moſt wiſe, and knoweth all things?

And, Doth he all things moſt wiſely?

A. God is [e]moſt wiſe, [f] knowing all things, and [g] doth all things moſt wiſely. [e] 1. *Tim.* 1. 17. [f] *Heb.* 4. 13. [g] *Pſal.* 104. 24.

No.

Yes.

Yes.

17 Q. *What*

17 Q. *What perfection of holyneſſe is there in God?*

Is he moſt perfectly holy? *Yes.*

Or, Hath he any ſinne in himſelf? *No.*

Or, Doth he cauſe any to ſinne? *No.*

Or, Alow any to ſinne? *No.*

A. God is moſt perfectly [h] holy, and [i] alloweth not any to ſin. [h] *Eſay* 6.3. [i] *Pſal.* 5.4,5. *Hab.* 1.13.

18 Q. *What perfection of juſtice or righteouſneſſe is there in God?*

Is he alwayes moſt juſt in all things? *Yes.*

And, That whether he puniſheth or ſpareth good or bad? *Yes.*

Or, Is there any unjuſtice or unrighteouſneſſe in him at any time? *No*

A. God is alwayes moſt [k] juſt, and in all things; [l] whether he puniſh or ſpare good or bad. [k] *Pſal.* 145. 17. [l] *Job* 34. 10, 11, 12, 23.

19 Q. *What perfection of mercy is there in God?*

Is he moſt mercifull both in giving and forgiving beyond deſert? *Yes.*

Or, Doth he no more for any of his creatures then they deſerve? *Yes.*

A. God is moſt [m] mercifull, both in giving & [n] forgiving beyond deſert. [m] *Pſal.* 145. 8, 9. [n] *Exod.* 34. 6. 7.

20 Q. *To*

20 Q. *To whom of mankind doth God ſhew ſuch mercy as to forgive them?*

Doth he ſhew alike mercy to all? *No.*

Or, Doth he forgive onely thoſe that repent of their ſinnes, and believe in Chriſt? *Yes.*

Or, Every one that cryeth *Lord have mercy upon me*, whether they repent & believe, or not? *No.*

A. Gods mercy onely forgiveth thoſe that [n] repent of their ſins, and [o] believe in Chriſt.

[n] *Proverbs* 28.13.
[o] *Iohn* 3.36.

21 Q. *Is God eternall from everlaſting to everlaſting?* *Yes.*

Or, Had he any beginning? *No.*

Or, Shall he ever have any end? *No.*

A. God is [p] eternall, [q] from everlaſting to everlaſting, [r] having no beginning nor end.

[p] 1. *Tim.* 1.17.
[q] *Pſal.* 90.2.
[r] *Rev.* 1.8.

22 Q. *Is there any change or changeablcneſſe in God?* *No.*

Or, In any of his perfections? *No.*

Or, Is he unchangeably the ſame for ever? *Yes.*

A. God is [s] unchangeably [t] the ſame for ever.

[s] *Mal.* 3.6. *Iam.* 1.17.
[t] *Pſal.* 102.27.

23 Q. *Is God most true in all his words?* Yes.

And, Particularly in his promises and threatnings? Yes.

Or, Is it possible for him to lye? No.

A. God is most [u] true, and it is not [w] possible for him to lye. [u] *Rom.* 3. 4. [w] *Tit.* 1. 2. *Heb.* 6. 18. *Numb.* 23. 19.

24 Q. *Doth God want any happiness in himself?* No.

Needing the service of any creature? No.

Or, Can any creature make him unhappy? No.

Or, Is he in himself most blessed every way and for ever? Yes.

A. God is in himself most [x] blessed every way and [y] for ever. [x] 1 *Tim.* 6. 15. *Act.* 17. 25. [y] *Rom.* 9. 5.

25 Q. *What certain proof have you that there is a God, such an one as you have acknowledged him to be?*

Doth not your own very being give you assurance of it? Yes.

A. I am sure there is a God: because neither I my self nor any thing in the world could [z] make me, or [a] preserve me, or [b] order things that

Or,

Or, Could you your ſelf, or any thing in the world, have made you without God?

No.

And, Doth not your preſervation make you alſo ſure that there is a God?

Yes.

Or, Could you your ſelf, or any thing in the world, preſerve you without God?

No.

And, Doth not the ordering of things that befall you alſo prove aſſuredly there is a God?

Yes.

Or, Could you your ſelf, or any thing in the world, ſo order thoſe things that befall you, without God?

No.

befall me without God. [a] *Pſal.* 100. 3. *Pſal.* 139. 13, 14, 15 16. [a] *Pſal.* 22. 9, 10. [b] *Iob* 1. 21.

26 Q. *Who made the world and all things in it?*

Is God the maker of all?

Yes.

Or, Were any of them from everlaſting, and without a beginning?

No.

Or, Did any of them make the reſt?

No.

A. God is the [c] maker of the world, and of all things in it. [c] *Gen.* 1. 1. *Act.* 17. 24.

27 Q. *How are things preserved in the world?*

Hath any of them, without God, power enough of themselves to preserve themselves? No.
Or, One another? No.
Or, Is it the power of God that preserveth them all? Yes.

A. The power of God is that that [d] preserveth all things in the world. [d] *Nehem.* 9. 6. *Heb.* 1. 3.

28 Q. *How is the world governed, and how come things to passe?*

Is it Gods providence that ruleth all things? Yes.
Or, Do chance and fortune rule some things? No.
Or, Destiny and the course of nature merely? No.
Or, Doth any creature rule any thing at its own pleasure? No.

A. Gods providence is that that [e] ruleth all things. [e] *Psal.* 103. 19. *Iam.* 1. 17. *Amos* 3. 6.

29 Q. *From*

29 Q. *From whence muſt we learn to know God and ſerve him rightly?*

Can it be of our ſelves onely? No.

Or, By beholding Gods works of creation, preſervation, and providence onely? No.

Or, Muſt we be taught it out of Gods word? Yes.

An. To [f] know God, and to [g] ſerve him rightly we muſt be taught out of Gods word.

[f] *Pſal.* 19. 1. *&c. with* 7, 8. [g] *Eſay* 8. 20.

30 Q. *Which book is Gods word?*

Is the Bible the Scripture of the old and new Teſtament the very word of God? Yes.

Or, Is it merely the invention of man? No.

Or, Is any other book beſides the Bible the word of God? No.

A. The Bible or the [h] Scripture of the old and new Teſtament is the very word of God. [h] 2. *Tim.* 3. 16. 2. *Pet.* 1. 21.

31 Q. *How may it be proved that the Scriptures are the very word of God?*

Is their being wholy to Gods glory, and their perfection, & their power upon consciences a sufficient proof of it? Yes.

Or, May all this be, and yet they be but the word of a mere man? No.

Or, Do these things agree to any other word or book not taken out of the Scriptures? No.

A. The Scriptures are sufficiently proved to be Gods word, by their being wholy to [i] Gods glory, and their [k] perfection, and [l] power upon consciences. [i] *Ioh.* 7. 18. [k] *Psal.* 19. 7. [l] *Heb.* 4. 12. *Psal.* 19. 7.

32 Q. *In what condition was man created by God at the first?*

Was he made miserable? No.

Or, Very happy? Yes.

In the image of God? Yes.

Or, No better then other earthly creatures? Yes.

A. Man was created at the first in a very happy condition, in the [m] image of God. [m] *Gen.* 1. 26.

33 Q. *What*

33 Q. *What was the image of God in man?*

Did it ſtand in the ſhape and frame of mans body? *No.*

Or, In the perfection of his immortall ſoul? *Yes.*

And, Had he dominion given him over the creatures? *Yes.*

Or, Was any of them, as they are now, rebellious againſt man? *No.*

Or, Hurtfull to him? *No.*

A. Gods [n] image in man ſtood in the perfection of his immortall ſoul, and dominion over the creatures. [n] *Gen.* 1.26, 27, 28.

34 Q. *In what ſpecially did Gods image in mans ſoul ſtand?*

Was he created in knowledge? *Yes.*

Or, Ignorant? *No.*

In righteouſneſſe? *Yes.*

Or, Sinfull? *No.*

In holineſſe? *Yes.*

Or, Unholy? *No.*

A. Gods image in mans ſoul was ſpecially in [o] knowledge, [p] righteouſneſſe and holineſſe. [o] *Col.* 3. 10. [p] *Eph.* 4.24.

35 Q. *What condition is mankind now naturally in?*

Still happy? *No.*

Or, Very miſerable? *Yes.*

A. Mankind is now naturally in a very [q] miſerable condition. [q] *Eph.* 2. 1, 2, 3.

36 Q. *Wherein is mankinds condition now so miserable?*

Is not mankind still righteous? *No.*
Or, Are they all sinners? *Yes.*
And, Are you a sinner as well as others? *Yes.*
And, Are they all subject to punishment? *Yes.*
And, Is that your condition as well as others? *Yes.*
Or, Are any free from punishment, you or others? *No.*
Or, Out of danger of it? *No.*

A. Mans misery is, that they are now [r] all sinners, and subject to [s] punishment for sin; and that is [t] my condition as well as others. [r] *Rom.* 3. 9. *to* 19. [s] *Rom* 5. 12. [t] *Eph.* 2. 3, 4.

37 Q. *What is sinne?*

Is it onely a transgression of Gods Law in deeds? *No.*
Or, Any transgression be it in words or thoughts? *Yes.*

A. Sinne is any [u] transgression of Gods Law, be it but in [w] words or [x] thoughts. [u] 1. *Ioh.* 3. 4. [w] *Matth.* 12. 36, 37. [x] *Ier.* 4. 14.

38 Q. *How*

38 Q. *How came mankind to be miſerable?*

Was it without their own fault? No

Or, Becauſe they all ſinned with our firſt parents Adam and Eve, in eating the forbidden fruit? Yes.

And, Did you ſinne among them? Yes.

A. Mankind became miſerable by ſinning [y] all with our firſt parents Adam and Eve, in [z] eating the forbidden fruit: and I ſinned among them. [y] *Rom.* 5. 12, 18. [z] *Gen.* 3. 6.

39 Q. *Why ſhould children be charged with their parents faults?*

Is it not unjuſt? No

Or, Do men confeſſe it juſt, ſometimes doing ſo to baſtards and traitours children? Yes.

A. Men confeſſe it juſt to charge children ſometimes with the parents faults, doing ſo to baſtards and traitours children.

40 Q. *How*

40 Q. *How farre are all mankind corrupted with sinne?*

Are they onely guilty of that first sinne of Adam? No.

Or, Are they all in themselves corrupted with sinne? Yes.

And, Are you so too? Yes.

And, That altogether in every part both of soul and body? Yes.

Or, Onely in some part? No.

A. All mankind are [a] altogether corrupted with sinne, and that in every part both of soul and body; and [b] so am I. [a] *Gen.* 6. 5. *Rom.* 3. 9. *to* 19. [b] *Rom.* 7. 24. *Prov.* 27. 19.

41 Q. *What do you meane by saying all men are altogether corrupted with sinne?*

Are they all inclined to all sinnes? Yes.

Or, Onely to some? No.

And, Are they all untoward to any good? Yes.

Or, Inclined at least to some good? No.

And, Are you as much inclined to sinne, and as untoward to good, as any other by nature? Yes.

A. [c] All men are inclined to all sinnes, and [d] untoward to any good: and [e] I as much as any other by nature. [c] *Rom.* 3. 9. *to* 19. [d] *Jer.* 4. 22. [e] *Tit.* 3. 3.

42 Q. *What*

42 Q. *What ſay you of children new born?*

Are they not altogether innocents?

No.

And, Free from all taint of finfulneſſe and corruption?

No.

Or, Are they all that are conceived a naturall way conceived and born in ſinne?

Yes

And, Were you your ſelf conceived and born ſo too?

Yes.

Or, Without any ſinne or ſinfulneſſe?

No.

A. [f] All children that are conceived a naturall way areconceived and born in ſinne; and ſo was [g] I too. [f] *Epheſ.* 2. 3. [g] *pſal.* 51. 5.

43 Q. *You ſay all mankind are altogether corrupted: how then came any to be of a better mind or behaviour, then others?*

Doth not that ſhew they are of a better nature?

No.

Or, Is it onely Gods grace that makes one man better then another?

Yes.

A. Gods [h] grace is onely that that makes one man better then another. [h] 1. *Cor.* 4. 7. 1. *Cor.* 15. 10.

44 Q. *What*

44 Q. *What is the punishment due to sinne, which even the least sinne deserveth?*

Is it death and eternall damnation? *Yes.*
And, All curses and crosses in the mean time besides? *Yes.*
Or, Is that too great a punishment? *No.*
Specially for some sinnes? *No*

A. The punishment due to sinne, even the least, is [i] death, and [k] eternall damnation, and all [r] curses and crosses in the mean time. [i] *Rom.* 6. 23. [k] 2. *Thess.* 1. 8, 9. *Psal.* 9. 17. [l] *Deut.* 27. 26.

45 Q. *What punishment do your sinnes deserve?*

Do you acknowledge that even they deserve damnation? *Yes.*
And, All punishments besides? *Yes.*
Or, Is any of that too much? *No.*
Or, All that too much? *No.*

A. Even [m] my sinnes deserve damnation and all punishments besides. [m] *Ephes.* 2. 3.

46 Q. *Do*

46 Q. *Do men make their condition no worſe by living in the world and multiplying ſinnes?*

Yes. *Or*, Shall all be puniſhed alike in Hell, whether their ſinnes be more or fewer, greater or ſmaller?

No. *Or*, Shall they that have more & greater ſins, have more puniſhment in Hell if they repent not?

Yes.

A. They that have [n] more and greater ſinnes ſhall have more puniſhment in Hell, if they [o] repent not. [n] *Luke* 12. 47,48. *Matth.* 11. 20. *to* 24. [o] *Rom.* 2. 4, 5.

47 Q. *But what if men be puniſhed in this world?*

Shall not they eſcape all puniſhment in Hell, though they never repent of their ſinnes?

No. *Or*, Do not they deſerve more puniſhment in Hell, becauſe they would not amend for any puniſhment here?

Yes *And*, So ſhall be ſure alſo not to eſcape damnation?

Yes.

A. They that are puniſhed here and yet will not repent [p] deſerve more puniſhment for that, and ſo ſhall be [q] ſure alſo not to eſcape damnation. [p] *Levit.* 26. 18, 21, 23, 24, 27, 28. [q] *Deut.* 29. 18, 19, 20, 21.

48 Q. *What*

48 Q. *What is repentance?*

Doth a man repent that covers his sinnes? No

And, Will not confesse them to God? No.

Or, That is not ashamed of them when he doth confesse them? No.

Or, Not sorrowfull for them? No.

Or, However doth not forsake them? No

Or, Is it to confesse our sinnes to God with shame and sorrow, and to forsake them? Yes.

A. Repentance is to [r] confesse our sinnes to [s] God, with [t] shame and sorrow, and [u] to forsake them.

[r] *Prov.* 28. 13. [s] *Psal.* 32. 5. [t] *Jer.* 31. 18, 19. [u] *Esay.* 55. 7.

49 Q. *Whereby may repentance be known to be true?*

Is that true when it is onely for some sins? and not for all known sinnes? No.

Or, When a man turns from his former sinnes, & willingly falls to new ones? No.

Or, May not a man be sure of his repentance if he be sure he doth not cleave to any known sin? Yes.

A. Then a mans repentance is true when he turns from [w] all known sinnes, and doth not willingly fall to [x] new ones.

[w] *Ezek.* 18. 30. 31. [x] *Ezek.* 33. 15. *Act.* 26. 20.

50 Q. *How*

50 Q. *How farre is it possible for a man that truly repents to forsake all sinne in this world?*

Hath any sinne dominion over him still?

Or, Can they be perfectly without all sinne here?

Or, Is there sinne still in the best upon the earth?

A. Those that truly repent have [y] some sinne in them still; but none have [z] dominion over them.

[y] *Rom.* 7. 15. &c. 1. *John.* 1. 8.

[z] *Rom.* 6. 14. 1. *John* 3. 9.

No.

No.

Yes.

51 Q. *When is it that sinne reigneth or hath dominion over man?*

Is it in those that offend in many things but yet unwillingly?

Or, Always when one sinneth in some hainouser matter with some willingnesse?

Or, Onely when he yeelds himself to obey the lusts of sin, and commit sinne freely?

A. Sinne hath then [a] dominion over a man, when he [b] yeeldeth himself to obey the lusts of it, & [c] commit sinne [d] freely.

[a] *Rom.* 6. 12, 14. [b] *Rom.* 6. 16. [c] *Joh.* 8. 34. [d] *Rom.* 6. 20.

No.

No.

Yes.

52 Q. *Since you say that none can so perfectly repent as to be without all sin in this world; how shall any man be saved?*

Can a mans own works of righteousnesse save him? No.

Or, Can he make satisfaction to God for his sinnes by them? No.

Or, By any other means of his procuring? No.

Or, Have even those that repent need to be saved by Jesus Christ and his satisfaction? Yes.

A. Even those that [e] repent have need to be [f] saved by Jesus Christ, and his [g] satisfaction. [e] *Act.* 20. 21. [f] *Tit.* 3. 5, 6, 7. [g] *Phil.* 3. 9.

53 Q. *Why must all that are saved be saved by Jesus Christ?*

Is he the onely Saviour of mankind? Yes.

And, Cannot some creature, Saint or Angel, save by their merits? No.

A. Jesus Christ is the [h] onely Saviour of mankind. [h] 1. *Tim.* 2. 5. *Act.* 4. 12.

54 Q. *Who*

54 Q. *Who is Jesus Christ?*

You ſaid he is God: but is he onely ſo? *No.*

Is he not man too? true man? *Yes.*

And, So God and man in one perſon? *Yes.*

A. Jeſus Chriſt is [i] God and man in one perſon. [i] *Rom.* 9. 5. *John* 1. 14.

55 Q. *Why was the Saviour of mankind both God and man?*

Muſt it needs be ſo that he might ſuffer and ſatisfie for the ſin of man? *Yes.*

And, Becauſe God alone could not ſuffer, and man alone could not ſatisfie for ſin? *Yes.*

A. The Saviour of mankind muſt needs be both God and man, to [k] ſuffer and ſatisfie for the ſin of man. [k] *Heb.* 2. 14, 15, 17. *Heb.* 9. 14.

56 Q. *Unto what offices was our Saviour Iesus Christ ordained of God, that he might compleatly save us?*

Doth not his name Christ, signifying Annointed, shew him to be the great Prophet, Priest and King of his church and people, and Lord of all? *Yes.*

And, Was he sufficiently furnished with abilities for every one of these offices? *Yes.*

Or, Did he fail in fulfilling any of them? *No*

A. Christ was [l] annointed, that is, ordained of God, the great [m] Prophet, [n] Priest and [o] King of his church, and [p] Lord [q] of all.

[l] *Act.* 10. 38. [m] *Act.* 3. 22. [n] *Heb.* 5. 6. [o] *Luke* 1. 32, 33. [p] *Act.* 2. 36. [q] *Act.* 10. 36.

57 Q. *How did Iesus Christ become man?*

Had he a naturall father as he was man, as all others since our first parents have? *No.*

Or, Was he conceived by the holy Ghost, and born of the virgin Mary? *Yes.*

A. Jesus Christ was [r] conceived by the holy Ghost, and born of the virgin Mary. [r] *Matth.* 1. 20. 25.

58. Q. *See-*

58 Q. *Seeing you say Iesus Christ was conceived by the holy Ghost, and born of a virgin; do you reckon him in the number of sinners and guilty persons?*

Or, Was he conceived and born without sinne, though no other children be so? — No.

Or, Did he ever sinne all his life time? — Yes

And, Was he not else like other men even in naturall infirmities and temptations? — No

A. Jesus Christ was [t] conceived and born [u] without sin, and [w] never sinned all his lif time, but [w] else was like other men. [t] *Luke* 1. 35. [u] *Heb.* 7. 26. [w] 1. *Pet.* 2. 22. 2. *Corinth.* 5. 21. [w] *Heb.* 2. 17. *Heb.* 4. 15.

59 Q. *Since Christ was without sinne, how came he to suffer?*

Was it by a tumult of people falling upon him? — Yes

Or, By any sickneſſe? — No.

Or, Outward accident of mischief lighting on him — No.

Or, Was he condemned by any judge? — Yes

A. Christ suffered under Pontius [x] Pilate the judge, who [y] knew him innocent, and yet [z] condemned him. [x] *Matth.* 27. 2. *Ioh.* 18. 38. *Ioh.* 19. 4, 6. [z] *Luke* 23. 24, 25.

And, Namely Pontius Pilate the governour for the Roman Emperour ? Yes

And, Did he believe him to be a guilty person deserving punishment ? No.

Or, Did he know and proclaim him innocent, and yet condemn him ? Yes.

60 Q. *What speciall suffering did Christ undergo ?*

Was it onely some small pain or shame ? No

Or, Was he crucified, that is, hanged naked and alive upon a crosse of wood, by nailing his hands and feet to it ? Yes.

A. Christ was [a] crucified, that is, [b] hanged [c] naked and alive upon a crosse of wood, by [d] nailing his hands and feet to it.

[a] 1. *Cor.* 1. 23. *Ioh.* 19. 17, 18. [b] *Gal.* 3. 13. [c] *Ioh.* 19. 23. [d] *Ioh.* 20. 25.

61 Q. *But was not hanging a curſed punishment ?*

And, Was it fit that to deliver us from the curse of the law and our sinnes, Christ should endure a curſed punishment ? Yes.

Or, Was not that too much for him to endure ? No.

A. Christ, to deliver us from the [e] curse of the law & our sinnes, was to endure a curſed punishment, as hanging was by [f] Gods law. [e] *Gal.* 3. 10. 13. [f] *Deu.* 21. 23.

62 Q. *How*

62 Q. *How long did Christ continue on the crosse?*

Was he taken down alive after he had hanged a while upon it? *No.*

Or, Did he hang upon the crosse till he dyed, and gave his very life a ransome for us? *Yes*

A. Christ hung upon the crosse till he [g] dyed, and gave his very [h] life a ransome for us.

[g] *Ioh.* 19. 30. *Phil.* 2. 8. [h] *Matth.* 20. 28.

63 Q. *Why would Christ dye?*

Might he not have spared himself in that, and yet we have been redeemed? *No.*

Or, Was it necessary to deliver us from death that Christ should undergo death it self for us? *Yes.*

A. Christ, to deliver us from [i] death, was to undergo death it self for us.

[i] *Heb.* 2. 14, 15.

64 Q. *What became of Christs body and soul after death?*

Was not his body buried? *Yes.*

And, Did he not descend into hell? *Yes*

And, Was not this fit to shew him to be truly dead, and to make his resurrection more glorious? *Yes.*

Or, Was it unfit he should tarry at all in the state of death? *No.*

A. Christs body was [k] buried, and he descended into [l] hell to shew him to be truly dead, and to make his resurrection more [m] glorious. [k] 1. *Cor.* 15. 4. [l] *Act.* 2. 24, 31. [m] *Luke* 24. 26.

65 Q. *How long did Christ continue dead?*

Did he rise again the third day from the dead? *Yes.*

Or, Is he dead still? *No.*

Or, Did he rise sooner? *No.*

Or, Later? *No.*

A. Christ [n] rose again the third day from the dead. [n] *Luke* 24. 46. 1. *Cor.* 15. 4.

66 Q. *How*

66 Q. *How came Christ out of the prison of the grave, since he was the surety to pay the debt of our sinnes?*

Doth his rising from the dead shew that he hath fully paid the debt? Yes.
Or, Might he have been raised, and yet the debt of our sins still remain to be paid by our selves? No.
Or, By some other? No.

A. Christ rising and coming out of the prison of the grave sheweth that he, as our [o]surety, hath [p] fully payed all the debt of our sinnes. [o] *Heb.* 7. 22. [p] *Rom.* 4. 24, 25.

67 Q. *How long did Christ continue on the earth after his rising from the dead?*

Is he still upon earth? No.
Or, Did he fourty dayes after ascend into heaven body and soul? Yes.
Or, Is he any where else? No.
Or, Stayed he longer on earth? No.
Or, Lesse-while? No.

A. [q] Fourty dayes after his rising from the dead Christ ascended into [r] heaven body and soul. [q] *Act.* 1. 3, 9. [r] *Act.* 3. 21.

68 Q. *What honour and happinesse hath Christ in heaven?*

Doth he sit at the right hand of God in the highest happinesse and glory that can be? Yes.

Or, Doth he want either happinesse and glory now? No.

Or, Hath any of the Saints or Angels any higher honour then he? No

Or, Equall to him? No.

A. Christ [f] sits at the right hand of God in the highest [t] happinesse and [u] glory that can be. [f] *Mark* 16.19. [t] *Psal.* 16.11. [u] *Eph.* 1.20,21,22.

69 Q. *What power and authority hath Christ by being at Gods right hand?*

Doth his sitting at Gods right hand signifie that he is upon a seat there? No.

Or, That God hath any hand properly, right or left? No.

Or, Doth it signifie that he ruleth Gods kingdome with all power and authority? Yes.

A. Christ at Gods right hand [w] ruleth Gods kingdome with all power and [x] authority. [w] *Heb.* 8. 1. [x] 1. *Pet.* 3. 22. *Eph.* 1. 20,21,22.

70 Q. *What*

70 Q. *What is the greateſt proof of Chriſts authority?*

Shall he come with glory to judge both the quick and the dead? Yes

Or, Shall his authority be at an end before the laſt day? No.

Or, Some other be judge? No.

Or, Shall not ſome or other of mankind be excepted from being judged by him? No.

A. Chriſt ſhall come to [y] judge the quick and the dead; even [z] all mankind none excepted. [y] *Acts* 10. 42. [z] 2. *Cor.* 5. 10.

71 Q. *What is the means of partaking of Chriſt, and making him and all his benefits ours?*

Is faith the onely means? Yes.

Or, Is there any other means whereby we can partake of him? No.

A. Faith is the onely means whereby we [a] partake of Chriſt and make him and [b] all his benefits ours. [a] *John* 1. 12. [b] *Act.* 26. 18.

72 Q. *What*

72 Q. *What is faith? I mean true, justifying, saving faith?*

Is it not to rest on Christ alone for pardon through his death according to Gods offer, and then for all grace and salvation?

Yes.

Or, Do they truly and throughly believe the doctrine of Christ who rest not on him?

No.

Or, Who rest on any thing or person besides him?

No.

Or, Together with him?

No.

Or, Who think of resting on him otherwise then God offers him?

No.

A. True faith in Christ is to [c] rest in him alone for [d] pardon through his death, [e] according to Gods offer, and then for all [f] grace and [g] salvation.

[c] *Phil.* 3. 7, 8, 9.
[d] *Rom.* 3. 25, 26.
[e] *Luke* 24. 47. *Esay.* 59. 20.
[f] *John* 1. 16.
[g] *Act.* 15. 11.

73 Q. *What*

73 Q. *What warrant have you to believe in Christ, and rest so on him?*

Is it not presumption for such a sinner to offer to rest on him? No

Or, Doth God in his word offer Christ to you as well as to any other man? Yes.

And, Doth he command you to believe in him, as well as to believe or obey any other thing in his word? Yes.

And, Do all the promises, which are of all sorts, to second the commandment to believe, concern you as well as any other man? Yes.

And, Do the threatnings against unbelief also concern you in like sort? Yes.

And, Likewise the examples of grace? Yes.

And, As well as any other thing in the word doth? Yes.

A. God in his [h] word offers Christ to me as well as to any other man; and [i] commands me to believe in him as well as to believe, or obey any other thing in his word.

[h] *John* 3. 15, 16, 36. [i] 1. *John* 3. 23. *John* 6. 29.

74 Q. *How*

74 Q. *How do you call the generall company of thoſe that do truly believe in Chriſt?*

Is it not that which you mean by the holy catholick church? Yes

Or, Doth the holy catholick church ſignifie any other ſort or company of men? No

A. The generall company of thoſe that truly believe in Chriſt is called the holy catholick[k] church.

[k] 1. *Cor.* 1. 2. 1. *Theſſ.* 1. 1.

75 Q. *Why is the church ſaid to be holy?*

Is it for that every true believer and member of the church is a Saint and holy, truly ſanctified though not fully in this world? Yes

Or, Is any one a true believer and member of the church that is not ſanctified and holy? No

Or, Are any of them fully ſanctified in this world? No

A. Every true member
[l] believer of the [m] church is a Saint and holy, truly ſanctified though not [n] fully in this world.

[l] *Acts* 15. 9. [m] *Eph.* 5. 25, 26, 27. [n] *James* 3. 2.

76 Q. *What*

76 Q. *What is it to be truly ſanctified or holy?*

Are they ſo, who allow themſelves in any one ſinne, how ſmall ſo ever they judge it to be?

No.

Or, How neceſſarie ſoever?

Or, That are ſo fond of any creature, as that they cannot be content if they enjoy it not at their own deſire?

No.

Or, Who ſerve God after their own will?

No.

Or, Who will do his will in ſome things, but not in all?

No.

Or, Do they hate all ſinne, and forſake all creatures ſo farre, as to ſtrive to ſerve God according to all his will?

Yes.

A. To be truly holy, one is to [o]hate all ſinne, and [p] forſake all creatures ſo farre, as to ſtrive to [q] ſerve God according to [r] all his will. [o] *Pſal.* 97. 10. [p] *Luke* 14. 26, 33. [q] *Heb.* 9. 14. [r] *Coll.* 4. 12. *Heb.* 13. 21. 1. *Pet.* 4. 2. 3.

77 Q. *Why*

77 Q. *Why is the church called catholick, that is, universall or generall?*

Is it becauſe in all ages God hath had a church?

Yes.

And, Becauſe he gathers it out of all countreys and rancks of people?

Yes.

Or, Was there never no time ſince Chriſt was firſt preached unto mankind, when there was no church at all?

No.

Or, Are there ſome nations or conditions of men, out of which God never takes any to be of his church?

No.

A. The church is called catholick, becauſe in [r] all ages Chriſt hath had a church, and he gathereth it out of all [t] countreys, and [u] rancks of people. [r] *Heb.* 13. 8. *Matth.* 28. 20. [t] *Rom.* 3. 29, 30. *Acts* 10. 34, 35. [u] *Gal.* 3. 28. *Coll.* 3. 11.

78 Q. *What*

78 Q. *What generall benefit do all true believers and members of the church enjoy from Christ together?*

Do they not enjoy together a communion of Saints, that is, a fellowship with Christ and one with another?

Or, Is any of them being poore, or the like, denyed fellowship with Christ in his grace, in any respect?

Or, Denyed a right to any good their fellow members might do for them?

A. All true believers and members of the church enjoy together a [w] communion of Saints, that is, a fellowship with [x] Christ and [y] one with another.

Yes. No. No.

[w] 1. *John* 1. 3, 7. [x] 1. *Cor.* 1. 9. 1 *Joh.* 17. 11.

79 Q. *What speciall benefit hath every true believer from Christ in this life?*

Have they not forgivenesse of sinnes?

Or, Are they not forgiven till after this life?

And, So any of them die without forgivenesse?

A. [z] Every true believer hath from Christ in this life forgiveneſſe of ſinnes. [z] *Acts* 10. 43. 1. *John* 2. 12. *Acts* 5. 31.

Yes. Yes. No.

80 Q. *What*

80 Q. *What do you mean by forgiveneſſe of ſinnes?*

Is it not that God requireth not of us our ſelves to ſatisfy for our ſinnes, becauſe Chriſt hath done that already? *Yes.*

Or, Muſt we, notwithſtanding our pardon, make God ſatisfaction by doing ſomewhat our ſelves in this world? *No.*

Or, By ſuffering in this life? *No*

Or, Afterward? *No*

A. Forgiveneſſe of ſinnes is [a] Gods not requiring of us our ſelves to ſatisfy for our ſinnes, becauſe Chriſt hath done that already. [a] *Rom.* 3. 24, 25, 26.

81 Q. *But why then are the faithfull afflicted in this life?*

Is it not to make, at leaſt, part of the ſatisfaction to God for their ſinnes? *No.*

Or, Is it not a wrong that they ſhould be afflicted when Chriſt hath made ſatisfaction for their ſinnes? *No.*

Or, Is it onely fatherly correction for their amendment, and triall of his grace in them, and to make them like Chriſt? *Yes.*

A. The afflictions that the faithfull endure in this life are onely [b] fatherly corrections for their amendment, and [c] trialls of his grace in them, and to make them [d] like Chriſt.

[b] *Heb.* 12. 6, 10, 11.
[c] *Jam.* 1. 2, 3, 4.
[d] *Rom.* 8. 29. *John* 15. 18. 20.

82 Q. *But*

82 Q. *But what say you to death, which the faithfull endure as well as others?*

Is not that at leaſt laid on them to ſatisfie God in part for their ſinnes? *No.*

Or, Is death it ſelf, a temporall chaſtiſement at the worſt, to the faithfull? *Yes*

And, Withall a paſſage to a better condition? *Yes*

A. [e] Death it ſelf to the faithfull is but a temporall chaſtiſement at the worſt, and withall a paſſage to a better condition. [e] *1. Cor.* 15. 54, 55.

83 Q. *What benefit or better condition can there be to the body after death?*

Shall there be to every faithfull ſoul a reſurrection of the body from death? *Yes*

Or, Shall not the bodies (even of the faithfull) remain for ever in their graves dead and rotten? *No.*

A. There ſhall be to every faithfull ſoul [f] reſurrection of the body from death. [f] *1. Cor.* 15. 42, 44. *1. Cor.* 6. 14.

84 Q. *What bodies shall be raised again?*

Shall they be the very same bodies that dyed? *Yes.*

Or, Others like them, new created, and joyned to the souls? *No.*

And, Shall the bodies of the faithfull be now made strong and glorious? *Yes.*

Or, Be raised weak and imperfect as they were before? *No.*

A. The [g] very same body shall be raised again that dyed; but the bodies of the faithfull shall now be made strong and [h] glorious. [g] 1. *Cor.* 15.42,43, 44. [h] *Phil.* 3.21.

85 Q. *What shall become of the bodies of the wicked at the last day?*

Shall they be raised also? *Yes.*

Or, Shall they continue in the grave still? *No.*

And, Shall they be raised with any honour, or for their good? *No.*

Or, That being condemned, both body and soul may be cast into hell-fire for ever? *Yes.*

A. The bodies of the [i] wicked shall be raised also at the last day, that being condemned, both body and soul may be cast into [k] hell-fire for ever. [i] *Ioh.* 5.29. [k] *Matth.* 25. 41, *and* 46.

86 Q. *What*

86 Q. *What benefit shall be to the faithfull after the generall resurrection?*

Shall they dye any more? *No.*
Or, Enjoy life everlasting? *Yes.*
And, Shall they live upon earth any more? *No.*
Or, Endure any more misery, pain, or sorrow? *No.*
Or, Enjoy all happinesse and glory with Christ in heaven? *Yes.*

A. After the generall resurrection the faithfull shall [l] dye no more, but enjoy [m] life everlasting and all [n] happinesse and glory [o] with Christ [p] in heaven. [l] *Luke* 20. 35, 36. [m] *Matth.* 25.46. [n] *Eph.* 1. 18. [o] *Iohn* 17.24. [p] *Pet.* 1. 4.

Questions and Answers tending to explain the Ten COMMANDMENTS.

Question 1.

HOw do they live here, who partake of Christ and all his benefits?

Do they live in sin as they list? — No.

Or, Do they serve God, and keep his commandments? — Yes

A. They that partake of Christ and all his benefits, do [a] serve God and [b] keep his commandments.

[a] *Heb.* 9. 14. *Rom.* 6. 22. [b] 1. *Iohn* 2. *v.* 3, 4, 5.

2 Q. *How many commandments are there?*

Are there not ten? — Yes

And, Are they not the summe and substance of all Gods perpetuall law? — Yes.

And, Hath not every one of them a generall meaning and scope, and so conteineth whatsoever tendeth to that? — Yes.

And, Do they not among them forbid all evil? — Yes.

And, Command all good? — Yes.

And, That in words & thoughts as well as deeds? — Yes.

A. There are [c] ten commandments, which are the summe and substance of all Gods perpetuall law. [c] *Deut.* 10. 4. *Exod.* 34. 28.

3 Q. *What*

3 Q. *What is the generall meaning and scope of the first commandment?*

Is it not the giving all possible glory and worship to one onely God, without any equall or partner? *Yes.*

Or, May we worship more Gods then one? *No*

Or, Fail to love, trust, fear, praise, or obey God sometimes without sin? *No.*

Or, Love, trust, fear, praise or obey some creature, at least sometimes, more then God? *No*

Or, As much as God in any respect whatsoever? *No.*

Or, Set up our own selves, by pride, or trusting to our selves, without regard of God? *No.*

A. The generall meaning and scope of the first commandment, is the giving all possible [d] glory and [e] worship to one onely God, without any equall or [f] partner. [d] *Psal.* 96. 7, 8. [e] *Matth.* 4. 10. [f] 1. *John* 2. 15.

4 Q. *What is the generall meaning of the ſecond commandment?*

A. The generall meaning of the ſecond commandment is the worſhipping of God with thoſe things and actions which [g] himſelf onely hath appointed. [g] *Deut.* 4. 2. *Matth.* 15. 9.

Is it not the worſhipping of God with thoſe things and actions which himſelf onely hath appointed?

Yes

Or, May we not uſe as parts of worſhip, and matters of religion and holineſſe, ſome thing or other merely invented by man?

No

Or, Be careleſſe of thoſe duties which God hath appointed for his worſhip?

No.

5 Q. *Why*

5 Q. *Why are images forbidden by name in the second commandment? and how farre are they forbidden?*

Are all images and pictures to represent God abominable to be made? Yes.

And, Are all pictures of a man (as of ones friend, and the like) also unlawfull and abominable? No

But is not all worshipping of any image or picture, and bowing down to them also abominable? Yes.

And, Is it any way excusable, though it be with pretence of worshipping God by them? No.

A. All [h] images and pictures to represent God are [i] abominable to be made; and so is all [k] worship of them, though with pretence of [l] worshipping God by them.

[h] *Deu.* 4. 15, 16, 17, 18. [i] *Deu.* 27. 15. [k] *Esay* 44. 15, 17, 19. [l] *Exod.* 32. 4, 5, *unto the* 8.

6 Q. *VVhat is the generall meaning of the third commandment?*

Is it not the reverent uſing of whatſoever belongeth to God, and to thoſe ends onely which he hath allowed? *Yes.*

Or, May we prophane any of them? *No.*

Or, Abuſe them to ill ends? *No.*

Or, Negle& Gods ends in the uſing of them? *No.*

A. The generall meaning of the third commandment, is the reverent uſing of whatſoever belongeth to God, and to thoſe ends onely which he hath allowed.

7 Q. *VVhat is the generall meaning of the fourth commandment?*

Is it not the ſolemn time of worſhip, namely, a ſtanding day in the week, of reſt from worldly buſineſſe to attend on God? *Yes.*

Or, May we unneceſſarily ſpend Gods day upon our ſelves? *No.*

Or, Upon any worldly matters? *No.*

A. The generall meaning of the fourth commandment, is the ſolemn time of worſhip, namely, a ſtanding day in the week, of reſt from worldly buſineſſe to attend on God.

8 Q. *VVhat*

8 Q. *What is the generall meaning of the fifth cõmandment?*

Is it not the giving all due honour and respect to all men, specially superiours? *Yes.*

Or, May we disobey the lawfull commands of superiours when they please us not? *No.*

Or, Carry our selves proudly toward any, even the meanest underling? *No.*

A. The generall meaning of the fifth commandment, is the giving all due [m] honour and respect to all men, specially [n] superiours. [m] *1. Pet. 2. 17.* [n] *Rom. 13. 7.*

9 Q. *What is the generall meaning of the sixth cõmandment?*

Is it not the preserving of mens persons and lives and souls in all safety? *Yes*

Or, May we, though we are provoked, do them the least hurt? *No.*

Or, Give them any despitefull words? *No*

Or, Harbour hatred or malice against them? *No.*

Or, May we be angry with them without cause? *No.*

Or, More then there is cause? *No.*

Or, Forbear to have a tender care of any to the utmost of our power? *No.*

A. The generall meaning of the sixth commandment, is the preserving of mens [o] persons & [p] lives, [q] and souls in all safety. [o] *Matth. 5. 21, 22.* [p] *Prov. 24. 11, 12.* [q] *Jude 22, 23. Levit. 19. 17.*

10 Q. *What*

10 Q. *What is the generall meaning of the seventh commandment?*

A. The generall meaning of the seventh commandment is the mainteining [r] chastitie in all, married or unmarried, and in [s] heart and [t] words, as well as behaviour. [r] *1 Thes.* 4. 3, 4. [s] *Matth.* 5. 27, 28. [t] *Eph.* 5. 3, 4. [u] *Rom.* 13. 13.

Is it not the mainteining of chastity in all, married and unmarried, and in the heart, and words, as well as behaviour? *Yes.*

Or, May not any, the unmarried at least, specially young people, take liberty to use some light and wanton carriage sometimes? *No.*

Or, Wanton speeches? *No.*

Or, Wanton looks? *No.*

Or, At least have lustfull, and wanton thoughts? *No.*

And, Are not unnaturall lusts specially forbidden? *Yes.*

11 Q. *What*

11 Q. *What is the generall meaning of the eighth commandment?*

Is it not the preſerving of mens goods and eſtates in all ſafety? *Yes.*

Or, May we never wrong them in their eſtates any way, though they be able to beare it, and we are poore? *No*

Or, Oppreſſe them in any thing, having the law of men on our ſide? *No.*

Or, Defraud them in any kind, when we find them unskilfull, or heedleſſe; even though they pretend great skill or care? *No.*

Or, May we forbear to help them or further their good, when we may without ſpeciall wrong to our ſelves? *No.*

A. The generall meaning of the eighth commandment is the preſerving of mens [w] goods and eſtates in all [x] ſafety. [w] 1. *Theſſ.* 4. 6. [x] *Exod.* 23. 4, 5.

12 Q. *What*

12 Q. *What is the generall meaning of the ninth commandment?*

Is it not the mainteining of truth? *Yes*

And, Preſerving mens good names? *Yes.*

Or, May we at any time lie? *No.*

Though it be for our advantage? *No*

Or, For our ſafety? *No.*

Or, For any others ſake? *No.*

Or, Even for Gods glory? *No*

Or, Without juſt cauſe ſpeak evil of others? *No.*

Though the thing we ſpeak be true? *No*

Or, Forbear to ſpeak good of others, when we might ſpeak with truth and wiſdome? *No.*

Or, Forbear to maintein the truth, when it is ſeaſonable, and we are called to maintein it? *No.*

A. The generall meaning of the ninth commandment, is the [y] mainteining of [z] truth and the preſerving of mens [a] good names.

[y] *Prov.* 24. 28.
[z] *Epheſ.* 4. 25.
[a] *James* 4. 11. *Levit.* 19. 16.

13 Q. *What*

13 Q. *What is the generall meaning of the tenth commandment?*

Is it not contentednesse with what is our own? Yes.

And, Rejoycing in anothers good as our own. Yes.

Or, May we at any time grudge at any good others enjoy? No.

Though we our selves did expect as much, and have it not? No.

Or, May we envie them at any time for any thing? No.

Though we think they deserve not what they have? No.

Or, That they abuse it? No

Or, Will abuse it? No

Or, May we be all for our selves, and regardlesse of others? No.

And, Are not the least motions and inclinations to the contrary forbidden? Yes.

A. The generall meaning of the tenth commandment is [b] contentednesse with what is our own, and [c] rejoycing in anothers good [d] as in our own, [e] forbidding the least motions and inclinations to the contrary. [b] *Heb.* 13. 5. [c] *Rom.* 12. 16. [d] *Phil.* 2. 4. [e] *Rom.* 7. 7.

14 Q. *How*

14 Q. *How perfectly do the faithfull keep Gods commandments while they are upon earth?*

Is there a juſt man upon the earth that doth good and ſinneth not? *No.*

Or, Do any attein to perfection in Gods ſight here? *No.*

Yet, Do not the faithfull ſtrive for perfection? *Yes.*

And, May they not be unblameable before men? *Yes.*

A. The faithfull do not [f] attein to perfection in Gods ſight here, [g] yet they ſtrive for it, and may be [h] unblameable before men. [f] *Phil.* 3. 12, 13. *Gal.* 5. 17. [g] 1. *John* 3. 3. [h] 1. *Theſſ.* 2. 10. *Phil.* 2. 15.

15 Q. *How then are any juſtifyed and counted righteous before God?*

Can they ever be juſtifyed by their works and obedience to the law? *No.*

Or, Onely by Gods free grace through faith in Chriſts righteouſneſſe? *Yes.*

A, [i] None can ever be juſtified by their works and obedience to the law: but onely by Gods free grace through faith in Chriſts righteouſneſſe. [i] *Gal.* 4. 16. *Rom.* 3. 23, 24, 25, 26. *Epheſ.* 2. 8, 9.

16 Q. *What*

16 Q. *What must a faithfull man do, when he hath again sinned and broken Gods commandment after God hath justifyed him?*

May he go on carelesly in sinne, and presume God will justify him still though he repent not?

Or, Must he not return to God by renewing his repentance and faith in Christ?

No.

Yes.

A. When a faithfull man hath sinned he must[k] return to God by renewing his [l] repentance, & [m] faith in Christ. [k] *Hos.* 14. 1. [l] 1. *John* 1. 9. [m] *Heb.* 4. 14, 15, 16.

17 Q. *But how can a man have pardon that sinneth again and again?*

Is it not impossible there should be any pardon for such?

Or, Is Christ still our advocate, and surety, procuring us pardon when we repent and come to him by faith?

No.

Yes.

A. Christ is still our [n] advocate and surety procuring us pardon [o] when we repent, and come to him by faith. [n] 1. *John* 2. 1, 2. [o] *Heb.* 10. 21, 22.

Questions

Queſtions and Anſwers tending to explain the LORDS PRAYER.

Queſtion 1.

WHENCE cometh it that we repent & believe, and keep Gods commandments?

Is it altogether from our ſelves? *No.*

Or, Onely from Gods grace through Chriſt? *Yes.*

Or, Partly from God, and partly from our ſelves? *No.*

Or, From God, through any other mediatour beſides Chriſt? *No.*

A. It is onely from Gods grace through Chriſt that we [a] repent, and [b] believe, and [c] keep Gods commandments. [a] 2. *Tim.* 2. 25. *Acts* 5. 31. [b] *Epheſ.* 2. 8. *Heb.* 12. 2. [c] *Heb.* 8. 10. 8. *John* 15. 5. *Phil.* 4. 13.

2 Q. *How doth God use to work repentance and faith in us?*

Is it not by his word, with which his Spirit conveyeth his grace unto us? *Yes.*

Or, Useth he to work by his Spirit without his word? *No.*

Or, Would the word do us any good without the Spirit? *No*

A. God works [d] repentance and [e] faith in us by his word, with which his [f] Spirit conveyeth his grace unto us. [d] 2. *Tim.* 2. 25. [e] *Rom.* 10. 17. [f] 2. *Cor.* 3. 3. 1. *Pet.* 1. 22.

3 Q. *How may we obtain grace from God when we find our selves to want it?*

Will he not have us to pray to him for it? *Yes.*

Or, May we expect it without praying for it? *No.*

Or, May we expect any other good thing without prayer? *No.*

Or, Will God have us to pray to him also for all other good things, when we want them? *Yes.*

A. God will have us to [g] pray to him for grace, as [h] also for all other good things, when we want them. [g] *Ezek.* 36. 25, *&c. with* 37. [h] *Ier.* 29. 11, 12. *Luke* 11. 9, 10, 13.

4 Q. *What is prayer?*

Is it not the making our requests to God, by powring out our hearts before him? Yes

Or, Is the repeating of the belief a prayer? No.

Or, Is the repeating of the ten commandments a prayer? No.

Or, Do we pray when we say over the words of any prayer without understanding? No

Or, Without our hearts go along with our tongues and lips? No.

A. Prayer is the [i] making of our requests to God, by [k] powring out our hearts before him. [i] *Phil.* 4. 6. [k] *Psal.* 62. 8.

5 Q. *To whom must we pray, or may we pray?*

Must we pray to God alone? Yes.

And, May we pray to none else? No

Or, May we pray to Angels? No.

Or, To Saints in Heaven? No.

Or, To the blessed Virgin? No.

A. We must pray to [i] God alone, and none else. [i] *Psal.* 65. 2.

6 Q. *In*

6 Q. *In whose name must we pray, or may we pray?*

May we pray in our own names, that is, trusting in our own righteousnesse? No.

Or, In the name of any Saint? No

Or, Angell? No.

Or, Of the blessed virgin? No.

Trusting in any of them, or any other mere creature, for acceptation of our prayers? No.

Or, Must we pray in the name of Christ alone? Yes.

Trusting upon him and none else, for making our prayers accepted? Yes.

A. We must pray in the [m] name of Christ alone, and [n] of none else.

[m] *Ioh.* 16. 23. [n] *Ioh.* 14. 6. 1. *Tim.* 2. 5.

7 Q. *What rule or direction have we for the making of our prayers? with what affections we should pray, and for what things?*

Is not Gods word to be our rule and direction? Yes

And, Specially the Lords prayer, which Christ himself hath taught us? Yes.

A. The rule of our prayers is [o] Gods word, [p] specially the Lords prayer.

[o] *Esay* 8. 20. [p] *Mat.* 6. 9, *&c. Luke* 11. 2, *&c.*

Or, May we pray as we liſt? No.

Or, For what we liſt? No

8 Q. *VVith what affections muſt we alwayes pray, according to the direction of the Lords prayer?*

A. The Lords prayer directeth us to pray in faith and humility, and charity, & thankfulneſſe.

Muſt we not alwayes pray in faith, as coming to a father, and one who hath all power? Yes.

And, In humility, as to our heavenly father, and the King of the whole world? Yes.

And, In charity, for others as for our ſelves? Yes.

And, Forgiving, as we expect forgiveneſſe? Yes.

And, In thankfulneſſe, as to him that ruleth all, and doeth all for us? Yes.

Or, May any of theſe be altogether wanting, and yet our prayer acceptable? No.

9 Q. *VVhat*

9 Q. *What are we taught to pray for in the Lords prayer, saying, Hallowed be thy name?*

Is it not that God may be infinitely honoured above us and all creatures? Yes

And, Everlastingly glorified by us and all creatures? Yes

Or, May we at any time take the honour of any thing wholly to our selves? No.

Or, Match our selves with God in any respect? No.

Or, Ascribe like honour in any respect to any creature that we do to God? No.

Or, Be careless of glorifying God in some thing or other, at some time or other? No.

And, Need we trouble our selves, if others neglect to glorifie God any way? Yes.

Or, When any thing is spoken or done to his dishonour, may we be careless of it? No.

A. When we say, Hallowed be thy name, we pray that God may be infinitely honoured [q] above us and all creatures, and everlastingly glorified [r] by us and all creatures. [q] *Psal.* 115. 1, 2, *&c. Psal.* 103. 22.

10 Q. *What are we taught to pray for, saying, Thy kingdome come?*

A. When we say, Thy kingdom come, we pray, that [f] Christ may reigne throughout the world [c] by his word, in despite of Satan, and all other rebellious enemies. [f] *Psal.* 110. 1, 2. [c] 2. *Thess.* 3. 1.

Is it not that Christ may reigne throughout the world by his word? *Yes.*

And, That in despite of Satan, and all other rebellious enemies? *Yes.*

And, Is Gods kingdome and Christs kingdome all one? *Yes.*

Doth Christs kingdome any where take place, where his word beareth not the sway? *No.*

Or, Need we trouble our selves, if Christ and his Word do not prevail any where, so long as we our selves are ruled by it? *Yes.*

Or, When Satans kingdome prevaileth, and any other rebellious enemies of Christ, may we be careless to see or heare it? *No.*

11 Q. *What*

11 Q. *What are we taught to pray for, saying, Thy will be done?*

A. When we say, Thy will be done, we pray that [u] Gods will may be fully yielded to, [w] not our own wills, [x] nor the lusts of men. [u] *Psal.* 143. 10. [w] *Matth.* 26. 39, 42. [x] *Psal.* 140. 8. 1. *Pet.* 4. 2, 3.

Is it not that Gods will may be fully yielded to at all times? *Yes.*

Or, May we not sometimes stand upon having our own wills? *No.*

Or, Grudge that we are forced to endure Gods will? *No*

Or, Give way sometimes to the lusts of men contrarying Gods will? *No*

And, Need we trouble our selves, if Gods will be not done by others, so long as we do it our selves? *Yes*

Or, If others grudge to be forced to endure Gods will, may we be careless to see or heare it? *No.*

12 Q. *What are we taught to pray for, saying, Give us this day our dayly bread?*

A. When we say, Give us this day our dayly bread, we begge all [y] needfull things for our bodily life and outward condition, with a [z] blessing on them, and [a] freedome from all harme.

[y] *Prov.* 30. 8. [z] *Psal.* 28. 9. [a] *Psal.* 17. 8.

Do we not begge of God all needfull things for our bodyly life and outward condition? *Yes.*

And, A blessing withall upon the things that are given us? *Yes.*

And, Freedome also from all harmes in our outward condition? *Yes*

Or, Is bare bread the onely thing we are allowed to aske? *No.*

13 Q. *What*

13 Q. *What are we 'taught to pray for, saying, Forgive us our treſpaſſes?*

A. When we ſay, Forgive us our treſpaſſes, we beg of God [b] never to require of us our ſelves to ſuffer and ſatisfie for our [c] ſinnes paſt, and to [d] aſſure us that he will not. [b] *Pſal.* 143. 2. [c] *Pſal.* 79. 8. *Pſal.* 25. 7. [d] *Pſal.* 51. 12.

Do we not beg of God, never to require of us our ſelves to ſuffer or ſatisfie for our ſinnes paſt? *Yes.*

And, Withall to aſſure us that he will not? *Yes.*

Or, Are we forgiven, if God do require of us our ſelves to ſuffer or ſatisfie for our ſinnes paſt? *No.*

Or, Unleſſe he accept the ſuffering and ſatisfaction of another, namely of Chriſt? *No.*

14 Q. *What*

14 Q. *What are we taught to pray for, saying, Lead us not into temptation?*

A. When we say, Lead us not into temptation, we beg of God that we may not meet with any [e] provocation to sinne, and may have [f] all helps to grace. [e] *Prov.* 30. 8, 9. *psal.* 141. 4. [f] *psal.* 43. 3. *psal.* 119. 43. *psal.* 141. 5.

Do we not beg of God that we may not meet with any provocation to sinne? Yes.

And, May also have all helps to grace? Yes.

Or, May we be so confident of our selves, as we need not ask these things? No

15 Q. *What*

15 Q. *What are we taught to pray for, saying, Deliver us from evil?*

A. When we say, Deliver us from evil, we beg of God to be kept from [g] sinne, specially from [h] living in it; and so from [i] Satan and [k] Hell, having all things blessed to our [l] grace, and [m] salvation. [g] *John* 17. 15. *Psal.* 19. 12, 13. [h] *psal.* 119. 133 [i] *Zach.* 3. 2. [k] 2. *Tim.* 1. 18. [l] *John* 17. 17. [m] *John* 17. 24.

Do we not beg that we may be kept from sinne? *Yes.*

And, Specially from living in sinne? *Yes.*

And, To have all things blessed to our grace and salvation? *Yes.*

And, So kept from Satan and Hell? *Yes.*

Or, Is any of this needlesse to be asked? *No.*

Or, May we presume to live in sinne, and yet think to escape Satan and Hell, and be saved? *No.*

Questions

Questions and Answers tending to explain the SACRAMENTS.

Question 1.

WHat other means, besides prayer, hath God appointed us to use, to confirm and increase our faith and grace?

A. To confirm and increase our faith and grace God, besides prayer, hath appointed us to use his [a] word and [b] sacraments. [a] *Coll.* 3. 16. [b] *Mark* 16. 16. *Luke* 22. 19, 20.

Hath he not appointed us to use his word and sacraments? *Yes.*

Or, May we at any time willingly forbear the use of them without offence to God, and hurt to our selves? *No.*

2 Q. *How will God have us use his word, that it may do us further good?*

Is it enough onely to reade it, without hearing of it preached?

Or, To heare it onely preached, without reading of it?

Or, Without hearing it read?

Or, Will it do us any good either way, unlesse we use it with delight, meekneſſe, faith, and a faithfull deſire to grow thereby?

A. We are both to [e] reade Gods word, and [d] heare it [e] preached and [f] read, with [g] delight, [h] meekneſſe, [i] faith, and a faithfull [k] deſire to grow thereby.

No. No. No.

[e] *John* 5. 39. *Acts* 17. 11, 12. [d] 1. *Theſſ.* 5. 20. [e] 2. *Tim.* 4. 1, 2. [f] *Acts* 13. 15. [g] *Pſal.* 1. 2. [h] *Jam.* 1. 21. [i] *Heb.* 4. 2. [k] 1. *Pet.* 2. 2.

3 Q. *How many ſacraments are there appointed by Chriſt?*

Are there onely two, namely Baptiſme, and the Lords Supper?

Or, Are there more then two?

Or, Fewer?

A. There are two ſacraments appointed by Chriſt, namely [l] Baptiſme, and the [m] Lords Supper, and no more.

Yea. Na. Na.

[l] *Matt.* 28. 19. [m] 1. *Cor.* 11. 23, 24, 25.

4 Q. *What*

4 Q. *What is a ſacrament?*

Is it not the applying of an outward viſible creature to our bodies, as a ſigne, ſeal, or pledge from God of a like inward and ſpirituall grace to our ſoules?

Yes.

Or, Is there a ſacrament where there is no outward viſible ſigne?

No.

Or, Where the outward creatures are not applyed to our bodies, but onely gazed on?

No.

Or, Are the ſacraments bare ſignes, without any ſpirituall grace to our ſoules offered by them?

No.

A. A ſacrament is the applying an outward viſible creature to our bodies as a [a] ſigne, ſeale, and pledge from God of a [o] like inward & ſpirituall grace to our ſouls.

[a] *Gen.* 17. 11. *Rom.* 4. 11. [o] 1. *Cor.* 10. 16.

5 Q. *Who*

5 Q. *Who hath authority and power to ordain a sacrament?*

Hath not Christ alone authority to command any such use of any creature for a sacrament?

Yes

Or, Hath any man, or company of men, any such authority?

No.

And, Hath Christ alone power to assure any such grace with it?

Yes.

Or, Can any man, or men of themselves promise it?

No.

A. [p] Christ alone hath authority to command the use of any creature for a sacrament, and [q] alone power to assure any [r] grace with it. [p] *Mark* 7. 7. [q] *Coll.* 2. 8, 9, 10. [r] *John* 1. 16, 17.

6 Q. *What*

6 Q. *What is Baptiſme outwardly in regard of the viſible ſigne, or creature commanded to be applyed to our bodies?*

A. Baptiſme outwardly is waſhing the body with [f] water, by dipping, or ſprinkling, in the [t] name of the Father, and of the Sonne, and of the Holy Ghoſt. [f] *John* 3. 23. [t] *Matth.* 28. 19.

Is it waſhing the body with water by dipping, or ſprinkling, in the name of the Father, &c.

Yes.

Or, May not any other creature be uſed for it beſides water?

No.

And, Will ſprinkling the water do it without dipping in it?

Yes.

And, Will not other words do as well, where there is not all the three perſons of the bleſſed Trinity named?

No.

7 Q. *What*

7 Q. *What is the inward and ſpirituall grace ſealed to the faithfull in Baptiſme?*

Is it the vertue of Chriſts bloud and of his Spirit, to the waſhing away of ſin, and new birth to the life of grace? *Yes.*

Or, Do any of the faithfull, who are baptiſed, miſſe of this grace? *No.*

Or, Do hypocrites, though outwardly baptiſed, partake of this grace? *No*

A. The inward grace ſealed to the faithfull in Baptiſme, is the [u] vertue of Chriſts bloud and of his Spirit, to the [w] waſhing away of ſin, and [x] new birth to the life of grace. [u] *Rom.* 6. 3, 4. [w] *Act.* 22. 16. [x] *Tit.* 3. 5.

8 Q. *How often is Baptiſme to be adminiſtred to any one party?*

Muſt it be often adminiſtred to the ſame party? *No.*

Or, May it be, if any deſire it? *No*

Or, Muſt it be to any one onely once, and no more? *Yes*

And, Is it ſo, becauſe as we can be born but once naturally, ſo but once ſpiritually? *Yes.*

A. Baptiſme is to be adminiſtred to any one onely once, and no more; becauſe as we can be born but once naturally, ſo but once ſpiritually.

9 Q. *How is it proved, that children born within the church are to be baptised?*

Is it a just proof of it, that children were wont to be circumcised by Gods command?

Yes.

Or, Is there any such difference between Circumcision and Baptisme, as for children to be admitted to the one, and not to the other?

No.

And, Is it not also a just proof of it, because such children are within Gods covenant, and so have right to the seal of it?

Yes.

A. Children born within the church are to be baptised, because they were [y] wont to be circumcised, and because [z] they are within Gods covenant, and so have right to the seal of it. [y] *Gen.* 17. 12. [z] *Gen.* 17. 7. 1. *Cor.* 7. 14.

10 Q. *Since*

10 Q. *Since nothing can be required of children when they are brought to baptiſme; what is required of them afterward when they come to yeares of diſcretion, in conſideration that they have been baptiſed?*

A. Children baptiſed are bound when they come to yeares of diſcretion, to practiſe [a] faith, and [b] obedience, and then they ſhall feel the benefit of their baptiſme. [a] *Gal.* 3. 26. [b] *Rom.* 6. 3, 4.

Are they not then bound to practiſe faith and obedience? *Yes.*

Or, Are they free from any ſuch engagements, although their ſureties that required baptiſme for them did promiſe and vow it in their names? *No*

And, Shall they feel any benefit of their baptiſme, when they come to yeares, without this? *No.*

Or, Fail to feele it if they practiſe this? *No.*

11 Q. *What*

11 Q. *What is the Lords Supper outwardly, in regard of the visible signe, or creature commanded to be applyed to our bodies?*

A. The Lords Supper outwardly is [c] both eating bread, and drinking wine, in remembrance of Christ and his death for us.

[c] 1. *Cor.* 11. 23, 24, 25, 26.

Is it both eating bread, and drinking wine, in remembrance of Christ, and his death for us? *Yes.*

Or, May we not onely eate the bread, and forbear to drink the wine? *No.*

And, After the consecration for the Sacrament, is it still bread which we break and eate? *Yes*

And, Wine which we drink? *Yes*

Or, Is it substantially changed into the very body and bloud of Christ? *No*

And, Do we receive aright, if we receive the bread and wine, and forget Christ? *No*

Or, Remember his person, and forget his death for us? *No.*

12 Q. *What*

12 Q. *What is the Lords Supper inwardly, in regard of the inward and ſpirituall grace therein offered unto us?*

Is it not Chriſts body and bloud nouriſhing our ſouls by renewing pardon for ſin paſt, and grace againſt ſin hereafter?

Yes.

Or, Is there onely a bare remembrance of Chriſts body and bloud, without an effectuall partaking of them by thoſe that come aright to receive them?

No.

Or, Can the body and bloud of Chriſt be received by any without benefit to their ſouls?

No.

And, They miſſing pardon for ſin paſt?

No.

Or, Miſſing of ſome renewed grace againſt ſin hereafter?

No.

A. The ſpirituall grace in the Lords Supper is [d] Chriſts body and bloud, [e] nouriſhing our ſouls by renewing pardon for ſinne paſt, and grace againſt ſinne hereafter.

[d] 1. *Cor.* 10. 16.

[e] *Ioh.* 6. 51, 54, 55, 58.

13 Q. *Who do partake of the body and bloud of Chriſt in the Lords Supper, and how is it received?*

Is it onely received by the faithfull, and onely by their faith? *Yes.*

Or, Do any elſe receive it, though they eate the bread, and drink the wine? *No*

Or, Do the faithfull themſelves receive it with their hands and mouths? *No.*

A. The body and bloud of Chriſt in the Lords Supper is [f]onely received by the faithfull, and onely by their [g] faith. [f] 1. *Cor.* 11. 29. [g] *Ioh.* 6. 35, 47, 48, 54.

14 Q. *How often is the Lords Supper to be adminiſtred and received?*

Is it often to be adminiſtred? *Yes.*

Or, Seldome? *No.*

And, Muſt it be received often? *Yes.*

Or, Seldome? *No.*

Or, May any keep away at their own pleaſure and come onely when they liſt? *No.*

A. [h]The Lords Supper is to be often adminiſtred, and received often by every Chriſtian. [h] 1, *Cor.* 11. 25, 26, 27. 28.

Or, Are they excuſable that refuſe to come, becauſe they have no leiſure for worldly buſineſſes? *No.*

Or, Becauſe they have not repented of their ſinnes? *No.*

Or, Becauſe they are not in charity? *No.*

Or, Any ſuch like excuſe? *No.*

15 Q. *How muſt a man come to the Lords Supper?*

A. He that cometh to the Lords Supper muſt [i] examine himſelf, or elſe he eateth & drinketh unworthily; and ſo no ignorant perſon may come.

[i] 1. *Cor.* 11. *v.* 27, 28, 29.

May a man come careleſſely, without preparing himſelf? *No.*

Or, Can a man prepare himſelf ſufficiently unleſſe he examine himſelf? *No.*

And, Doth not a man elſe eate and drink unworthily? *Yes.*

And, May any ignorant perſons, whether children, or grown up, come to the Lords Supper, ſeeing they know not how to examine themſelves? *No.*

16 Q. *What is the ſin, and danger of thoſe that eate and drink at the Lords Supper unworthily?*

A.[k] They that eate and drink unworthily at the Lords Supper, are guilty of Chriſts body and bloud, and eate & drink damnation to themſelves, if they repent not of it.

[k] 1. *Cor.* 11. 27, 29, 31, 32.

Are they not guilty of the body and bloud of Chriſt? *Yes.*

And, Do they not eate and drink damnation to themſelves, if they repent not of it? *Yes.*

Or, Is it wrong to accuſe them of ſuch a ſin? *No.*

Or, Is that too ſore a puniſhment for ſuch an offence? *No.*

17 Q. *What*

17 Q. *What are the things a man muſt examine himſelf about, when he cometh to the Lords Supper?*

Are they not repentance, and faith, and thankfulneſſe, and charitie? Yes

Or, May a man come in his ſinnes unrepented of? No.

Or, Without faith in Chriſt? No.

Or, Without thankfulneſſe to Chriſt? No.

Or, Without charitie to men? No.

Or, Is any man a chriſtian that is altogether without theſe? No.

A. When a man cometh to the Lords Supper, the things he muſt examine himſelf about, are [l] repentance, and [m] faith, and [n] thankfulneſſe, and [o] charity: For a man is no chriſtian that is altogether without theſe. [l] *Luke* 13. 3, 5. [m] *Joh.* 3. 36. [n] *Coll.* 3. 15, 17. [o] *Matth.* 6. 15. 1. *Cor.* 10. 17.

18 Q. *How may a man examine himſelf about his repentance ſo, as he may know he doth truly repent?*

A. A man may know that he truly repenteth, when he ſeeth ſinne [p]ſo odious and ſo [q]miſchievous, as he [r]reſolveth nothing ſhall make him willing to ſinne again. [p] *Ezek.* 36. 31. [q] *Rom.* 6. 21. [r] *Eſay* 30. 22. *Job* 34. 31, 32. *Hoſ.* 14. 3, 8.

Is it when he ſeeth ſinne ſo odious and miſchievous, as he reſolveth nothing ſhall make him willing to ſinne again? *Yes*

Or, Doth a man truly repent unleſſe he ſee ſinne to be moſt odious and moſt miſchievous? *No.*

Or, Unleſſe he reſolve againſt all ſinne? *No.*

19 Q. *How*

19 Q. *How may a man examine himself about his faith so, as to know he hath true faith in Christ?*

Is it not when he looketh for pardon and all good to his soul onely from Christs death, and looking at that keepeth his soul from fainting utterly? *Yes.*

Or, Doth he truly believe, that joyneth any creature with Christ in expectation of pardon, and good to his soul? *No.*

Or, Whose spirit so fainteth, as he looketh not at all for any good from Christ? *No.*

A. A man may know he hath true faith in Christ, when ſ onely from his death he looketh for pardon, & all good to his soul, & looking at that keepeth his soul from fainting utterly. ſ *Phil.* 3. 7, 8, 9, 10.

20 Q. *How*

20 Q. *How may a man examine himſelf about his thankfulneſſe to Chriſt ſo, as he may know he is truly thankfull?*

Is it when he eſteemeth Chriſts love and benefits above all others, and ſo deſireth to pleaſe him in all things? *Yes.*

Or, Is he truly thankfull that eſteemeth the love of men, or their benefits, more then Chriſts? *No.*

Or, Equall to them? *No.*

Or, Any benefits in temporall reſpects equall to Chriſts? *No*

Or, That is not moved by Chriſts love and benefits to deſire to pleaſe him in all things? *No.*

A. A man may know he is truly thankfull to Chriſt when he eſteemeth Chriſts [t] love & [u] benefits above all others, & ſo deſireth to [w] pleaſe Chriſt in all things

[t] *Epheſ.* 3. 17. 18, 19. [u] *Phil.* 3. 8. [w] 2. *Cor.* 5. 14, 15.

21 Q. *How*

21 Q. *How may a man examine himself about his charity ſo, as he may know he hath true charity toward all men?*

Is it when he loveth every one, even thoſe that have wronged him, as he deſireth God and men ſhould love him?

Yes

Or, Hath he true charity that onely loveth his friends who are kind to him?

No

Or, At the moſt thoſe onely that wrong him not?

No

Or, Pretending to love even thoſe that wrong him, yet his heart, and words, and dealings, are otherwiſe towards them, then he deſireth from God and ſuch men as love him?

No.

A. A man may know he hath true charitie toward all men, when he loveth [x] every one, [y] even thoſe that have wronged him, as he deſires [z] God or [*] men ſhould love him.

[x] *James* 2. 8, 9.
[y] *Matth.* 5. 43, 44, 45. [z] *Matth.* 6. 12.
[*] *Matth.* 7. 12. 1. *John* 3. 18, 19.

F I N I S.